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self to put an end to war. He can do it. The millions of toilers can stop war. Nor do we desire any revolution except that which comes from evolution—the power of thought, truth, love, righteousness, getting into the hearts and minds of the people.

The drive of the people for peace will be an irresistible drive. No throne, no law, no cannon will be able to stand against it. Let us intensify the work that is now being done by all the forces employed in the war against war. The odds that are against us are tremendous; but to educate the masses, to capture public opinion, to arouse a cry from the heart of humanity for world peace will show, as never before, that the voice of the people is the voice of God.

## WAR OR FREE TRADE

By ERVING WINSLOW

IN the autumn of 1914, Prof. Franklin H. Giddings contributed to the "Survey" a paper on "The Larger Meanings of the War," in which he acutely indicated a philosophical cause of the present conflict which has been very little emphasized, though from Cobden's day the free-trader had always treated it as a latent and potential belligerency.

Professor Giddings wrote: "Peoples and civilizations grow. They are supreme manifestations of 'the will to live.' They must then have place to live and room to grow. Hemmed in and denied, they burst their barriers, exploding in the wrath of war. Now two ways, and only two, have been found in human experience so far to provide for expansion by a virile people developing its own characteristic civilization. One is the acquisition of territory by conquest or purchase; the other is the removal of commercial barriers. Or, to put it more bluntly and unequivocally, the choice is between war and free trade. There are some millions of men and women in the United States and elsewhere who do not believe this or will not admit it. They will be forced by the facts of life and history to admit it. Until they are ready for world-wide free trade they will waste their breath in praying for world peace."

The pertinence of the subject might today, perhaps, be better expressed as the "Larger Meanings of Peace," to which the world so passionately looks forward. Such duties as confront us as citizens of the United States are not expressed in the program of the various organizations which promulgate post-bellum plans, probably to be settled by the victors, and in which it is certainly premature, if not impertinent, to meddle. What we need to do, as a home duty, effective in influence and example, is to enforce the great principles of freedom of exchange in our own legislation, resisting all the subtle demands of protection for special manufactures or of tariff for the revenue needed for vast military and naval development.

A great opportunity is coming on the earth, such as may not recur for generations, for the adjustment of international relations through the influence of the "common people." There will be a chance to appeal to socialism in the sense of social reconstruction in all the nations, to arouse an international economic conscience, teaching the world from the great lesson of freedom between the States of the Union and the free-

dom of Zollvereins in related communities which has been so forcibly demonstrated.

Selfish national interests and antagonisms will be alert to make use of this opportunity. They are already beginning preparations to do so under specious claims of reparation for losses, for the safeguarding against future invasions of commerce, and for the general increase of revenue—to re-establish old conditions of protection and to create new ones, continuing the endless cycle by planting thus the seeds of new wars.

Here in the United States is the field for the propaganda of a true internationalism by the efforts of all lovers of peace with every power at their command to oppose the insidious attack of the great enemy, so that we may do our part, the thinking part, which is the priceless contribution of democracy to human progress. Democracy has its own limitations and imperfections; but, on the whole, it is fairly described and defined as the thinking and impulse-inhibiting habit developed in an entire people. It has but to be aroused by united effort to a realization of itself, throughout this great country of free trade of federated States from the Atlantic to the Pacific, so that we shall be the great Persuader of the nations to complete the links of world union and peace.

## A PARABLE

By WALDO R. BROWNE

IN a certain city, little or no thought was taken for the health of its inhabitants. Open sewers ran through the streets; the water supply was polluted at its source, and the air was poisoned with foul odors. Now it chanced that a few physicians within the city, being versed in the laws of hygiene and having made themselves familiar with the horrors of pestilence, strove unremittingly to arouse in their fellow-citizens a sense of the common danger, that the sources of contagion might be purified and rendered innocuous. But for the most part their efforts were ignored, or treated with contempt and mockery.

And in due time a scourge of typhoid fell upon the city, devouring all before it.

Then said the wiseacres to the physicians: "Fools and dreamers, see how your fine theories have broken down! You would make us believe that typhoid might be done away with, and behold how it flourishes! Of what worth are your insane fancies in the face of this reality?"

Then said other wiseacres: "Base worldlings, look upon the beauty and beneficence of this scourge! See how the petty self-seekings, the low material rivalries, of every-day life are forgotten! See how rich and poor, young and old, strong and weak, are knit together in the sense of a common destiny, that exalts humanity above itself! See how the sublime spirit of sacrifice, invisible in the garish sunlight of health, now shines forth like a splendid star!"

Then said still other wiseacres: "Poltroons and weaklings, too timorous to face the fundamental realities of existence! White-livered devotees of health-at-any-price, blinded by base personal fear of typhoid, how could such as you realize that only in Disease do strong men like ourselves find opportunity and reward?"

And still other wiseacres spake, saying: "Fanatics and ignoramuses, do you not know that typhoid always *has* existed, and so always *must*? It lies in human nature—and which of you can change *that*?"

Then said certain members of the clergy: "Scoffers and blasphemers, who would fly in the face of the Divine Purpose! Is it not written in Holy Scripture that 'He that abideth in this city shall die by the pestilence,'" and

'The Lord shall make the pestilence cleave unto thee'? Who are you that dare to interfere with the appointed workings of Providence?"

This and much more they spake unto the physicians, with all manner of violent and abusive epithets. And meanwhile the scourge of typhoid swept on its course, devouring all before it.

## BRIEF PEACE NOTES

FOUR significant peace meetings to be held during the month of May are as follows:

The Eighty-eighth Annual Meeting of the American Peace Society, Hotel Raleigh, Saturday, May 13, 2:30 P. M.

The Second World Court Congress to be held in New York City, May 2, 3, and 4. Headquarters, Hotel Biltmore. The meetings to be held in Carnegie Hall.

The Mohonk Arbitration and Peace Conference, May 17, 18, 19.

The League to Enforce Peace, American Branch, First Annual National Assemblage, at the New Willard Hotel, Washington, D. C., Friday and Saturday, May 26 and 27.

... The American Peace Society has appointed the following delegates to the Second World Court Congress of the World Court League, to be held in New York City, May 2, 3, and 4:

Wilbur F. Gordy, Arthur D. Call, Samuel T. Dutton, George W. Kirchwey, George E. Roberts.

It has appointed the following delegates to the First Annual National Assemblage of the League to Enforce Peace, to be held in Washington, New Willard Hotel, Friday and Saturday, May 26 and 27:

Jackson H. Ralston, Hon. James L. Slayden, George W. White, Arthur D. Call, Frederick Lynch.

... On the occasion of the 231st annual assembly of the Religious Society of Friends of Philadelphia and vicinity, held recently, the ancient Quaker testimony against war claimed serious attention. In the large separate gathering of women Friends, the critical situation of our country and the difficulties with which its statesmen are beset, and the confusion of ideals in the minds of the people, were discussed. The thought and sympathy of the assembly ran especially toward women everywhere. It was decided to frame a message of love and Christian fellowship for all women of our land, which has since been sent out. The message reasserts faith in Christ's law of love as the better way of dealing with human conflicts, and urges upon women the responsibility of training rising generations in this law and to oppose the military spirit in State, school, and home.

... "What is national honor?" is one of the real questions at issue between pacifists and militarists. William Lyon Phelps, voted for years the most popular professor of Yale University, touched upon it recently in an address before the Connecticut Peace Society at Hartford.

He argued that a nation's honor consists in what it stands for, and that it is more of a disgrace to have blood spilt upon the flag than to have it spit upon. He has been bitterly attacked for his speech. Solon P. Davis, superintendent of a Hartford school, comes to his defense as follows, in a letter to the *Hartford Courant*, which had criticized Professor Phelps:

"What is really involved is the honor of our country and the sacredness of the flag as its symbol, and in the question as to whether pride would not be the more appropriate word in the places where honor is often used? In what does the honor of the United States consist, and can it really be shaken by insult?"

"The old, old story of the Man of Nazareth has this passage: 'Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers, . . . and when they had plaited a crown of thorns they placed it upon his head, and a reed in his right hand, and they bowed the knee before him and mocked him, saying: 'Hail! King of the Jews!' And they spit upon him and took the reed and smote him on the head.'

"A little earlier on the same fateful evening, when facing a mob bent upon destroying him, he said to one of his followers who would have led the others to his defense: 'Put up the sword again into its place, for they that take the sword shall perish with the sword.'

"Would the interests of the Kingdom of God have been better served had Jesus resented the insults of that last dread night and had called his followers to armed conflict? Was the honor of the Kingdom of God really touched by these insults? Did the Man of Nazareth utter a great truth in his gentle rebuke to his disciple who drew the sword on the night of his betrayal, authoritative for all his followers, or was he mistaken?"

... How the people of the country really feel toward the subject of national defense may be learned as a result of a canvass just begun by the Chamber of Commerce of the United States. It will be a thorough and comprehensive effort to ascertain country-wide sentiment. A referendum has gone to 700 commercial bodies, to every State in the Union, representing some 300,000 business men. Our insular possessions and many American chambers of commerce abroad will also be heard from. These commercial bodies will be asked to vote for or against recommendations contained in the report of a special committee. This committee recommends that the national defense forces, both on sea and land, should be increased, and our industrial resources so co-ordinated as "to make fully available the military, industrial, and financial strength of the nation." It is urged that a council of national defense be created to assist in the development of "an adequate and continuing policy for national defense." The committee recommends a staff of industrial mobilization, organized and maintained in time of peace, to insure the most effective use of the economic resources of the United